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Role of Spiritual Values in Spiritual Development

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ROLE OF SPIRITUAL VALUES IN SPIRITUAL DEVELOPMENT

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ABSTRACT

Spiritual development of an individual largely depends upon the cultivation of good manners and spiritual values. An individual possess a number of values which are reflected in his attitude. The spiritual values, once formed, it binds us with a chain of iron. Spiritual values can be cultivated through learning by doing.

Spirituality underlies and has the capacity to influence human behavior and experience. The holy book Qur'an emphasizes a number of spiritual values. The aim of spiritual values is to develop the spiritual personality. In this article, the author has discussed twenty two spiritual values, based on an empirical study entitled *Spiritual Values among Muslim Malay Adolescents* (Husain, 2007). The spiritual values which are discussed here are: Charity, Contentment, Dignity, Forbearance, Fortitude, Justice, Humility, Kindness, Loving, Modesty, Peace, Piety, Reliance on God, Repentance, Righteousness, Sacredness, Sincerity, Steadfastness, Trusting, Truthfulness, Unity and Wisdom.

Spiritual development of children depends much upon the cultivation of spiritual values by the parents. For a healthy nation or society we need to educate and train children properly. The cultivation of spiritual values requires special knowledge and insight. It is important for the parents to consider the importance of spiritual values which are explained in Holy Qur'an. Commitment for cultivating spiritual values for the spiritual development of children underlies the philosophy of human duties towards Allah.

This article is an attempt to describe the spiritual values which are considered to be desirable by the Muslim Malay adolescents in a survey conducted by the author (Husain, 2007). The spiritual values which are discussed here are derived from Qur'an.

Spiritual Values

Though in the Qur'an and the Traditions we are taught to cultivate all good and noble moral and social qualities and to avoid everything that is mean or wicked, here we will take up only such virtues as are more important and without which no one can hope to be a good Muslim and a true believer.

Husain (2006) has attempted to show how insights from Qur'an can be integrated into the phenomenon of spiritual values. The holy book emphasizes a number of spiritual values. Spirituality underlies and has the capacity to influence human behavior and experience. The aim of spiritual values is to develop the spiritual personality. From the point of view of the author human beings are spiritual beings.

1. Charity

The practice of charity serves a reminder to the “haves” to help the needy and share their resources with the “have-nots” while pilgrimage to Mecca symbolizes subordination of one’s social and commercial interests in favor of the spiritual goals of life.

2. Contentment

By contentment it is meant that a person should be satisfied with what he earns through his toil and industry and from legitimate means. He should consider it to be his just share, and refrain from casting a covetous glance at the riches of others or stretching his palm before them. From the Qur’ânic standpoint, everyone is a servant of the Lord and He, alone, is his Kind and Compassionate Nourisher and Sustainer. It is, therefore, not fitting and proper for him to look to anyone else for the fulfillment of his needs. There is no dearth or scarcity in the treasures of Allah and His Mercy is sufficient for one and all. Says the Qur’ân:

Is Allah not sufficient unto His slave? (Then why should he stretch his hand before any one else?) (XXXIX:36)

And cast not a greedy look towards that which We have caused some among them to enjoy. (XX:131)

And covet not the things in which Allah hath made some of you excel others. (IV:32)

This, in brief, is what contentment stands for according to the Qur’ân.

3. Dignity

Allied to courage is the sense of dignity and self-respect. The Qur'ân wants its followers to be self-respecting and avoid things that may degrade them in the eyes of others. As for example, its advice to them is that they should refrain from disclosing their state, as far as possible, to others even if they may be forced by poverty to starvation. Of such persons it says:

The unthinking will account them well-to-do because of their restraint. Thou shalt know them by the expression on their faces. (II:273)

Further, a distinctive quality of the chosen servants of the Lord has been said to be that they conduct themselves with dignity in situations that are lacking in decency and refinement.

And when they pass near disgraceful things, they pass by with dignity. (XXV:72)

In fine, the advice of the Qur'ân to the believers is that they should always act up to a standard of worthy conduct.

4. Forbearance

Tolerance, affability, self-restraint, and the ability to control one's temper and overlook what is unpleasant and disagreeable are qualities that Islam wants everyone to cultivate. Believers who possess these fine moral attributes hold a very high place in the estimation of God.

In the Qur'ân where a mention is made to the blessed ones for whom Paradise has been laid out such people are specifically referred to:

"Who restrain anger and pardon (all men)." (III: 134)

Said the Prophet (S.A.W):

“God will hold back His punishment from him who will hold back his anger.”

Blessed indeed, are men who remember these verses and Traditions during moments of provocation and exercise restraint and, in return, God stays His chastisement from them!

5. Fortitude

Fortitude is a moral virtue of outstanding importance in the Qur’ânic scheme of things. In the terminology of the Qur’ân, its implications are much greater. To put it, fortitude means to endure with courage and firmness any hardship, loss or suffering that may come one’s way in the pursuit of a noble cause or objective (like the earning of Divine good pleasure, the winning of the reward of the Hereafter, the propagation of virtue and eradication of vice, the rendering of service to the poor and the carrying of aid and relief to the needy), to remain steadfast in adversity, and to adhere unflinchingly to the path of truth and moral rectitude in times of trial and stress.

Keeping in mind the true significance of fortitude in Islam, read the following verses from the Qur’ân.

O ye who believe! Seek help (in suffering and adversity) from perseverance and prayer. Allah, surely, is with those who patiently persevere. (II:153)

And the last verse of *Sura-i-Aal-i-Imran* reads:

O ye who believe! Endure outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed. (III:200)

The same assurance is repeated in *Sura-i-Yusuf* in these words:

Surely, he who wardeth off evil and perseveres and remains steadfast (findeth favour); for, verily, Allah loseth not the wages of those who do good. (XII:90)

In *Sura-i-Aal-i-Imran*, patience has been given the leading place among the attributes of the inheritors of the Kingdom of Heaven.

The patient, and the truthful and the obedient..... (III:17)

Similarly, in *Sura-i-Ahzab*, where the good tidings of forgiveness and mercy are given to the devout servants of the Lord and their excellent moral qualities are called into notice, pointed reference is made to the virtue of fortitude.

And men who persevere, and women who persevere. (XXXIII:35)

And, then after the enumeration of a few more of their attributes, it is set forth that:

Allah hath prepared for them forgiveness and a vast reward. (XXXIII:35)

6. Justice

Justice is an integral part of Islamic ethics. We must practice it in all spheres of life. The Qur'ân states:

God commands justice and doing of good. ((XVI: 19)

In Islam we are commanded to be just and fair not only towards our own people or co-religionists but also towards others even if they be enemies of our life, property or faith. It is candidly stated in the Qur'ân that:

And let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety. (V: 9)

The above verse enjoins justice to those also, individuals as well as communities, who may be harboring ill will against us. Otherwise, we are sure to incur the displeasure of God and become grievous sinners and criminals in His sight.

To refer to some of the Traditions:

“The most beloved of men in the sight of God, on the Day of Resurrection, and the nearest to Him, shall be the just leader; and the most hateful of men in the sight of God, on the Day of Resurrection, and the farthest removed from Him, shall be the tyrannical ruler.”

The Prophet (S.A.W) is reported to have enquired one day from the companions. “Do you know who will be the first to come under the shadow of Divine Mercy on the Day of Requit?” The companions replied, “God and His Apostle know best.” The Prophet (S.A.W) then said, “They will be those who accept a trust when it is offered to them and restore it willingly to the rightful claimant when they are asked to do so, and who judge in respect of others exactly as they would in respect of themselves.”

The pity is that we ourselves have forgotten the glorious teachings of Islam. If we can produce these qualities in us today and become truthful in word and deed, and honest in the matter of our trusts and promises, and just and fair in our dealings with others, the success of the world is bound to kiss our feet and we will attain a high place in the paradise too.

7. Humility

Humility is a virtue. Islam wants its followers to practice as a distinguishing feature of their moral and spiritual behavior. It does not become a Muslim a haughty or vainglorious.

Greatness with God is not for those who look down upon others. Instead it belongs to those who desist from thinking too highly of themselves and practice meekness and humility. In the words of the Qur’ân:

And the servants of God Most Gracious are those who walk on the earth in humility. (XXV : 63)

That Home of the Hereafter We shall give to those who intend not highhandedness or mischief on earth. (XXVIII: 83)

The holy Prophet (S.A.W) has said:

“He who observes humility God will make him so exalted that, ultimately, he will attain the highest grade in Paradise.”

On the other hand, pride is so greatly repugnant to God that the sacred Prophet (S.A.W) has warned us, again and again, against it in such strong words:

“Whoever has pride in his heart even of the weight of an atom shall be cast headlong into the Hell by God.”

“Whoever has pride in his heart, even of the weight of a mustard seed, shall not enter Paradise.”

“Beware of pride! Pride was the sin which first of all ruined the Devil.”

May Almighty God save us all from the Satanic evil of pride, and endow our hearts and minds with meekness and humility which He admires so much and which is the symbol of His slaves.

It needs, however, be remembered that it is demanded of us to practice meekness and humility in our personal matters and not in matters where truth or faith is involved. When it comes to faith or truth we must be bold and outspoken and give the fullest proof of courage and firmness for this is the will of God for such occasions.

The way of a Muslim, in sum, is that while he is meek and humble in his own individual sphere of existence, he is firm like a rock and allows neither fear nor weakness to come near him where faith or truth or justice is at stake.

8. Kindness

To feel pity on fellow human being in distress, to be compassionately drawn towards him, to bring him succor, and to pardon the guilty and the defaulter are virtues that are valued very highly in Islam. Take these Traditions for instance:

“Show kindness, and kindness shall be shown to you, forgive, and you shall be forgiven.”

“They will not obtain the mercy of God in whose hearts there is no feeling of kindliness for others.”

“His sins will not be forgiven by God who does not forgive the faults of others.”

“God will have mercy upon them that are merciful. Treat kindly the dwellers of the earth. He who dwells in the heavens will treat you kindly.”

It is apparent from the last Tradition that our kindliness and gentility is not to be confined to our own people alone. We ought to be kind and compassionate towards friend and foe alike and to the entire creature that exist on the earth.

It is reported from the Prophet (S.A.W) that once a person who was traveling by road saw a dog licking wet earth in agony of thirst. The traveler was moved by the spectacle and gave water to the dog to drink. This simple service of the man to thirsting dog pleased God so much that He blessed him with salvation.

9. Loving

Love which is basically directed to God (2:165) manifests itself in love for one's self and love for fellow beings. Love for one demands all possible efforts for making one sound physically, spiritually, morally, intellectually and economically. Love for fellow beings fosters such virtues as sympathy, mercy, kindness, respect, generosity and doing good to others in every way and abstaining from injuring them and their lawful interests. Love for the good leads to consciousness of the ugliness of evil and creates hatred for it. One is required to hate evil to the extent of fighting against it.

Verily Satan is an enemy to you, so treat him as an enemy. (35:6)

Love as a human ideal demands that man should love God as the complete embodiment of all moral values above everything else. It demands that man should be kind and loving to parents, especially to the mother who bore him in pain and gave birth to him in travail. This obligation of loving kindness is further broadened to include kindred, orphans, those in need, neighbors who are near and neighbors who are strangers, and the wayfarers.

Righteousness is to spend a part of our substance out of love for God, for kin, for orphans, for the needy, for the wayfarers and for the indigent. The Holy Prophet (S.A.W) who is a mercy to believers and mercy to all creatures always dealt gently with people. Moses was advised by God to speak to Pharaoh mildly and gently. It is one of the characteristics of the believers that they are compassionate and loving to one another, they walk on the earth in humility, and hold to forgiveness; they are friendly to others and forgive and overlook their faults, even though they are in anger.

10. Modesty

Modesty is another virtue which the Qur'ân prescribes to its followers. As a logical corollary to it, they are enjoined to shun the opposite habits of shamelessness and perversity (for which it uses the comprehensive term of *Fahisha* or *Fuhasha*, meaning lewdness). In fact, lewdness and immodesty are often given the leading place in the Qur'ân among the things that are forbidden to the believers as in the under mentioned verse of *Sura-i-Nahl* which in spite of its brevity is regarded to be self-contained directive on morality (and for which reason is generally recited at the end of the sermon at the Friday congregational prayers). It is, first, set forth in this verse that Allah enjoineth justice and kindness and charity and generosity, and, then, it is added:

He forbiddeth lewdness and abomination and wickedness. He extorteth you so that ye may take heed. (XVI:90)

Likewise, in *Sura-i-A'iraf*, where the things that are fundamentally prohibited to Muslims are mentioned, lewdness has received the foremost notice.

(O Prophet) say: My Allah forbiddeth all lewdness and indecencies, apparent as well as hidden (i.e., whether performed openly or secretly, and sin and wrongful oppression, and that ye associate with Allah that for which no warrant hath been revealed, and that ye tell concerning Allah that which ye know not. (VII:33)

The prohibition of lewdness and immodesty in these and other verses is actually another way of sanctioning and enjoining modesty and purity.

The Qur'ân, also disallows deeds, customs and practices which though, in themselves, do not constitute lewdness, are capable of leading upto it. As for instance, it

requires that when men and women who are not intimately related to one another happen to be together, they should lower their gaze and not look at each other directly.

(O Prophet)! Tell the believing men to lower their gaze (in the company of women who are not closely related to them) and be modest. That is purer for them. Verily, Allah is aware of what they do. And tell believing women to lower their gaze (in the company of men who are not closely related to them) and be modest. (XXIV: 30-31)

From the wording of afore-mentioned verses it is clear that the restriction on the eyes has been placed solely for the promotion of modesty. The same is the object behind all the injunctions concerning purdah.

In *Sura-i-Ahzab*, the believers are advised that if they have to ask for anything from the holy Prophet's wives, they should do so from behind a curtain and the wisdom of it is explained in these words:

It is purer for your hearts and for their hearts. (XXXIII:53)

In the same chapter it is explicitly mentioned about men and women to whom joyful tidings of Forgiveness and a vast Reward are given that they guarded their modesty.

And men who guard their modesty and women who guard their modesty, and men who remember Allah much and women who remember Allah much – for them Allah prepared forgiveness and a vast reward. (XXXIII:35)

In the same context, in the *Suras of Mominoon* and *Ma'arif*, we read:

And those who preserve their chastity, (these will dwell in Gardens, honoured). (XXIII:5 and LXX:29)

In conclusion, modesty is among the spiritual values with which the question of salvation is closely related.

11. Peace

The very first verse of the Qur'ân is the verse of peace: "In the name of God, the most merciful, most compassionate." This is repeated in the Qur'ân no less than 114 times, and shows the great importance Islam gives to such values as mercy and compassion.

After a detailed study of Islam through its original sources, through the Qur'an and *Hadith* and *Seerah* of the Prophet of Islam, one would be convinced that Islam is a religion of peace in the complete sense of the word. Even the word 'Islam' has a connotation of peace. The root word of Islam is *silm*. And *silm* means peace: the spirit of Islam is the spirit of peace.

Most verses of the Qur'ân (and also the *Hadith*) are based on peace and kindness, either directly or indirectly. For example, the Qur'ân says: 'And God calls to the home of peace' (10:25). It means that the ideal society is one which is a peaceful society. One who leads a peaceful life in this world will be rewarded with a house of peace in paradise. The Prophet (S.A.W) of Islam observed that 'A true Muslim is one by whose hands and tongue people are safe.' It means that a Muslim has to be peaceful member of society.

In the Qur'ân peace is one of God's name (59:23). Those who seek to please God are assured by verse 5 of the sixteenth surah that they will be guided by Him to 'the path of peace'. Paradise is referred to in the Qur'ân as 'the home of peace' (89:30), etc. the entire spirit of the Qur'ân is in consonance with this concept.

12. Piety

Taqwa is defined in the Qur'ân as "the whole pursuit of value and avoidance of disvalue in general" (Dar, 1963). People with *taqwa* are self controlled individuals who let the law of God rule them. *Taqwa* is dependent on and is the result of faith in God and adoration of Him (2:21).

According to the Qur'ân, piety (*taqwa*) has three dimensions: faith in God, love for God and fear of God. Emphasis on piety in human life creates an ever-deepening awareness of the perpetual presence of God.

Lo! Allah loveth the beneficent (3:134)

"O Muslims! be pious and be afraid of the punishment of God. Walk on the path which has been clearly shown to you." (Nahjul-Balagha)

The presence of *taqwa* in people saves them from destruction (27:53; 41:18), helps them maintain God's command in conjugal life (4:129), in social life (2:177), and assists them in faithfully fulfilling social obligations (25:63; 25:74). The motive of people with *taqwa* is not self-interest, but seeking of good for its own sake (2:272), for which they may even sacrifice their lives (2:207). The aim of such people is mainly a desire for increase in self-purification without any idea of winning favor from any expecting any reward whatsoever (92:18; 92:21).

Faith in God makes one to realize that: (1) one's acts are being witnessed by Him; and that (2) goodwill towards all is the will of God (2:195). Love for God serves as a positive motivation for the highest ideals of doing well to humanity as well as for one's own betterment. Fear of God creates the awareness of accountability and Divine

Judgment which, in turn, fosters conscientiousness, sense of responsibility and moral earnestness. Allah the Exalted has said:

"Assist one another in piety and rectitude." (5:3)

"We call to witness the passing time that surely man suffers continuous loss, except those who believe and work righteousness, and exhort one another to hold fast to the Truth, and exhort one another to be steadfast." (103:24)

13. Reliance on God

The fountainhead of contentment is *Tawakkul*, i.e., reliance on God. A person who has complete faith in the Providential care of the Lord and is satisfied in his heart that He is sufficient for his needs will instinctively attain the highest degree of contentment. Along with it, trust in God is, in itself, an excellent spiritual attribute. He who is blessed with it habitually thinks and feels that God, and His Authority and Power, and Columns and Treasures are always with Him. The Qur'ân has laid a great emphasis on the cultivation of this virtue by its followers. A few of its exhortations are given below.

If Allah is your helper none can overcome you, and if He withdraws His help from you, who can help you? In Allah let the believers put their sole trust. (III: 160)

Allah! There is no God save Him. In Allah, therefore, let the believers put their trust. (LXIV: 13)

And trust thou in the Living One who dieth not (while all the rest is perishable). (XXV: 58)

And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to fulfillment. (LXV: 3)

14. Repentance

Tawba means that if a person may slip into folly and be guilty of a sin or an act of transgression against the law of God he should feel genuinely sorry and ashamed over it, and resolve sincerely not to do so again, and seek the forgiveness of the Lord with all his heart. It is stated in the Qur'ân and the Traditions that by doing only this much a man's sin is forgiven and he succeeds in winning the pleasure of the Almighty.

It is essential to know that Tawba is not vocal penitence. It is not at all a matter of uttering so many words of repentance. The sorrow must be sincere; the shame must be felt in the heart and the resolution not to repeat the folly and be guilty of the sin again must be totally genuine.

After a Tawba the sinner is completely absolved of his sin, he is thoroughly sanctified and becomes even dearer in the sight of God than he was before, so much so that, sometimes, a person succeeds in attaining, through Tawba, a place which would be hard to reach even after a hundred years of prayer and fasting.

All that we have said on the subject of Tauba was derived entirely from the twin sources of the Qur'ân and the Traditions. We are going now to consider some of the relevant verses of the Qur'ân:

"O ye who believe! Turn to God with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which rivers flow." (LXVI : 8)

"Why turn they not to God, and seek his forgiveness? For God is Oft-forgiving, Most Merciful." (V: 74)

When those come to thee who believe in our signs, say: "Peace be on you! Your Lord hath inscribed for Himself (the rule of Mercy): Verily, if any of you did evil in ignorance, and thereafter repeated, and amended (his conduct); lo, He is Oft-Forgiving, Most Merciful" (VI:74)

What these verses seek to convey is that should a person succumb to the temptations of the Devil or to his own ignoble desires and inclinations and commit a sin he must not despair of the mercy of the Lord and lose all hope of salvation. He should, on the other hand, turn his back immediately on the lapse and try earnestly to remove its stain through Tawba, by begging God, in all sincerity, His forgiveness. The Almighty, in His Infinite Mercy, will forgive and instead of being angry with him, He will become even more pleased for regretting sincerely what he had done and turning to Him hopefully for remission.

15. Righteousness

This struggle against the forces of evil and oppression demands that its participants must be characterized by perseverance, courage, fearlessness, and trust in God – the moral qualities which are described by the Qur'ân as characteristic of the righteous in the social context. Those who patiently persevere in the path of righteousness will be in possession of a determining factor in all the affairs of this life and will be above trivial weaknesses. Those who are firm and steadfast will never lose heart, nor weaken in will, nor give in before the enemy. A small band of steadfastly persevering people often vanquishes a big force. Allah the Exalted has said:

"O ye who believe, be mindful of your duty to Allah in all respects." (3:103)

"Be mindful of your duty to Allah as best you can." (64:17)

“O ye who believe, be mindful of your duty to Allah and say the straightforward thing.” (33:71)

“Allah will prepare away out of his difficulties for him who is mindful of his duty to Him and will provide for him whence he expects not.” (65:3-4)

“If you are mindful of your duty to Allah. He will bestow upon you a mark of distinction, and will remove from you your ills, and will forgive you. Allah is Lord of great bounty.” (8:30)

16. Sacredness

This refers to believing in the sanctity of everything around us, whereby ordinary things are experienced as truly extraordinary. Sacredness encompasses all of our experiences, including health and illness, pleasure and pain, joy and sadness, gain and loss, success and failure, birth and death. They become life events that are not dualistic; but reflect a dialectic of in the ineffable, equally worthy of veneration. Such sense of sacredness demands detachment from worldly possessions, yet endows them with the wonder of life.

According to Storr (1988), this is a way of putting the individual in touch with his deepest feelings. In a reciprocal process, the more one is in contact with one's own inner world. The more he or she will establish connections with the sacredness of the outer world. It is only by becoming a part of the sacredness of nature that one may unearth one's spirituality.

17. Sincerity

Sincerity is the life and soul of the entire moral edifice of Islam, nay, of Islam itself. By sincerity we mean that all our deeds and actions should solely be for the sake of

God and prompted by no other urge than to earn His approbation. Apart from it, there must be no other desire, motive or intention behind whatever we do.

Monotheism, which is the arch-stone of Islam, attains fulfillment through sincerity. Faith in Divine Unity remains imperfect unless all our acts are performed wholly for the sake of God, and we have no other objective before us while carrying them out except the winning of Divine pleasure and reward. States the Prophet (S.A.W) :

“He who loves or hates, offers favours or withholds them, and whatever he does, does so for the sake of God, he perfects his faith.”

It shows that a perfect Muslim in the sight of God is only he who succeeds in subordinating his entire conduct, his social relations and all his other affairs to the will of God and is not influenced in them by his personal desire or likes or dislikes or by any other urges or impulses.

Another Tradition reads:

“God is not regardful of your fine visages or your wealth. He is regardful only of your hearts and intentions.”

The idea of the above Tradition is that God will judge and requite on the basis of our motives and intentions.

Now, here is a Tradition with which we propose to round off the present discussion. About this Tradition it is reported that Abu Huraira often used to faint while he related it. It says:

“The first of those who shall be called to account, on the Day of Resurrection, shall be one who had learned the whole of the Qur’ân by heart, and he who had been killed in the way of God, and he who had an abundance of wealth. Then shall God say to him who had got the whole

of the Qur'ân by heart, 'Did I not teach thee what I reveled to my Prophet (S.A.W)?' He will say, 'Yes my lord!' God will ask, 'And what hast thou done with regard to what thou didst learn therein?' he will say, 'I was constantly at it in the hours of night and in the hours of day. I learnt it myself and taught it to others, and I did it all for Thy sake alone'. God will say, 'Thou art a liar; thou didst only desire that men should say that such an one was a reciter of the Qur'ân, and that has been said already.'

"And the master of wealth shall be brought before God, and God shall say, 'Did I not give thee an abundance of wealth, so that thou wast not in want of anything?' He will say, 'Yes, my Lord!' God will say, 'And what hast thou done with what I gave thee?' he will answer, 'I regarded the rights of kinship and gave alms and I did so for Thy sake.' God will say, 'Thou art a liar; those did desire that men should say that such an one was a generous man, and that has been said already.'

"Then shall he who had been killed in the way of God be brought before him, and God will say to him, 'What was it that thou wast killed for?' He will reply, 'Thou didst bid us to do *Jehad* in Thy way and I fought and was killed.' God will say, 'Thou art a liar; thou didst desire that men should say that such a one was a valiant man, and that has been said already.'

"These are the three men who, of all creatures, shall be first sent into Fire."

Brothers, - Now, let us examine our thoughts and deeds in the light of the above Tradition and see where do we stand in the sight of God!

O Allah! Endue our hearts with sincerity and set right our motives and intentions and make us Thy devoted, dedicated slaves.

18. Steadfastness

This consists of preparing yourself for as much as can be foreseen. There are many well known verses of the Holy Qur'ân inculcating steadfastness and extolling it. Allah, the Exalted, has said:

"O ye who believe, be steadfast and strive to excel in steadfastness." (3:201)

"We will surely try you with somewhat of fear and hunger, and loss of wealth and lives and fruits, then give glad tidings to the steadfast." (2:156)

"Verily, the steadfast shall have their reward without measure." (39:11)

"One who endures with fortitude and forgivers achieves a matter of high resolve." (42:44)

"O ye who believe, seek the help of Allah through steadfastness and Prayer: surely Allah is with the steadfast." (2:154)

"We will surely try you until we make known those from among you who strive in the cause of Allah, and those who are steadfast." (47:32)

19. Trusting

Closely allied to truthfulness is the quality of trustworthiness. It is an important branch of it. Islam has laid a special emphasis on it also. Here is what the Qur'ân says:

God doth command you to render back your Trusts to those to whom they are due.

(IV: 58)

And the Traditions:

"People! In whom there is no trustworthiness, in him there is, so to speak, no faith."

“Look not alone at anyone’s prayers and fasts to decide about his spiritual excellence (that is, do not be impressed by anyone’s spirituality simply because you find him devout in his prayers and fasts). You should also see that he is truthful when he speaks, restores honestly what he has received in trusts to whom it is due, and remains righteous in times of adversity and suffering.”

20. Truthfulness

Truthfulness is a matter of such supreme consequence in Islam that in addition to speaking the truth always a Muslim is exhorted also to keep company only with those that are truthful. The Qur’ân states:

“O ye who believe! Fear God and be only with those who are true (in word and deed). (IX:119)

Says the Prophet (S.A.W):

“He who wishes to love God and His Apostle, or wishes God and His Apostle to love him, must take care to speak nothing but the truth whenever he speaks.”

“Speak the truth even if you see your ruin or death in it for, surely, salvation and life lie alone in truth, and avoid falsehood even if it may hold out to you the promise of success and salvation for the end of falsehood is nothing but failure and frustration.”

Once the Prophet (S.A.W) was asked, “What is the hallmark of the dwellers of Paradise?” The Prophet (S.A.W) replied, “Truthfulness.”

“To be a liar is one of the special signs of a hypocrite.”

It was asked of the Prophet (S.A.W) whether a believer could be a coward. He said, “It is possible.” It was asked whether a believer could be a miser. He said, “It is

possible.” Again, it was asked of him whether a believer could be a liar. He said, “No”. (The idea of the Prophet (S.A.W) was that a believer in God could not develop the filthy habit of lying. Faith could never accommodate falsehood; they could not go together).

21. Unity

The greatest emphasis in the Qur’ân is on the unity of God which implies belief in the divine causality and the presence of moral order in the universe where people are judged according to the merit of their deeds and not arbitrarily. This moral order works without any favor not only in the case of individuals but also in the case of societies and peoples. God has entered into covenant with men within the limits of this moral order – with men as such and not with particular nation or races.

Unity, as one of the ideals of man, implies unity in the internal life of man, a co-ordination of reason, will, and action. It requires complete control of one’s passion and lust. It also stands for the unity of profession and practice, faith in God is the necessary prerequisite of spiritual life, but it should not be merely a verbal acceptance; it must be accompanied by good deeds, implying an attitude of mind which is motivated by a complete submission to God’s will.

Externally, the ideal of unity demands that men should develop a healthy social organization, which traverses the middle path of rectitude avoiding all forms of extreme. The righteousness’ are advised to get together and strive, so that tumult, oppression, and mischief are removed from the face of the earth.

This ideal of unity also implies peace and harmony among members of a family. A woman is a mate for man so that both may dwell in tranquility with an attitude of mutual love and kindness; each is like a garment for the other, for mutual support, comfort, and protection. It is the

duty of man to live with woman on a footing of kindness and equity. Unity also implies that members of a national or ideological group should develop ties of intimate relationship among themselves so that the ideal of an organic whole may be realized in a broader context.

The Qur'ân says that all Muslims are brothers and have great love and affection among themselves. No excuse should be allowed to stand in the way of doing well or making peace between different persons. Every effort should be made to bring about conciliation between men, yet we should co-operate in righteousness and piety, not in sin and rancor. We should be kind to those in need, to neighbors, and to the wayfarers.

Attitude of kindness and fairness is to be maintained and upheld even in the case of enemies and opponents. We should try to forgive those who plot against us and overlook their deeds, cover evil with pardon, and turn off evil with good.

Attitude of toleration is to be cultivated in our relation to people of other faiths. The Qur'ân aims at establishing a peaceful social atmosphere where people belonging to other faiths can enjoy freedom of conscience and worship for which purpose the believers are urged to rise and fight against the oppressors so that monasteries, and mosques in which the name of God is commemorated in abundant measures may not be pulled down. It unreservedly praises some of the people of the Book for this faith. It is as a consequence of this attitude of tolerance that according to the Qur'ân all those who believe in God and the Last Day and practice righteousness, whether they are Muslims, Jews, Christians, or Sabacans, shall get their reward from their Lord. The Qur'ân gives an open invitation to the people of the Book to come together and work conjointly for the establishment of peace and social harmony based on the idea of the unity of God.

Above all, this ideal of unity leads to the conception of unity of the whole of humanity. Mankind was created from a single pair of a male and a female and from a single breath of life. All people are equal members of the human community; the only distinction recognized by the Qur'ân is based on the degree of righteousness possessed by people.

22. Wisdom

Wisdom necessitates growth in knowledge and attainment of increasing insight into the reality of phenomena and things. The Qur'ân emphasizes this pursuit to proceed through a critical study of divine revelation, nature and history, along with the consequential outlook of promoting good and eradicating evil in one's self and in society. Through *jihad* (striving in the cause of God), the individual as well as the society attain power, peace and progress.

Wisdom as a human ideal stands for man's search for knowledge or truth. It is something, which is distinguished from conjecture or imperfect knowledge and mere fancy. Different stories are related in the Qur'ân, several similitude and signs pointing to reality are detailed and explained, so that people may reflect and ponder over things. It is the characteristic of the righteousness that they not only celebrate the praises of God, standing, sitting, and lying down on their sides, but also contemplate and ponder over the different phenomena of nature. The people are, therefore, advised repeatedly to look at and observe the phenomena of nature, pondering over everything in creation to arrive at the truth.

None can grasp the message of revelation except men of understanding and those firmly grounded in knowledge. Lack of true knowledge leads people to revile the true

God, invent lies against Him, and worship other gods besides Him. The only safety lies in following the revelation that is replete with the knowledge of God. Whosoever has been given knowledge has indeed been given abundant good. Those who dispute wrongly about God are the ones who are without knowledge, without guidance, and without a book of enlightenment. Only those people will be promoted to suitable ranks and degrees that have faith and are possessors of knowledge, and only those who have knowledge really fear God and tread the path of righteousness.

Concluding Observation

Spiritual values as a concept need further clarification if they are to be meaningfully related to social life. Defining values as “conception of the desirable” or making a distinction between “cherished” and “operative” values or between “norms” and “values”, does not resolve the basic dilemma: “What is a spiritual value? It is important to know whether values are desirable for moral and spiritual development or values refer to such “guiding principles of life”, serves as the foundation for spiritual development.

Spiritual values may be regarded as ultimate importance of individual's life and as a dynamic construct. Spiritual values play a much greater role in interpreting the behavior of Muslim-Malay adolescents. The values described in this article are virtually inseparable in Malay religious system. The twenty two identified values opens the possibility that they can be cultivated and further strengthened in a manner analogous to moral education after all, the purpose of moral education is to foster spiritual values and development so as to produce productive and socially responsible member of society. There is a need to understand better how spiritual values are related to spiritual well-

being and meaningfulness in life. Research is needed to develop intervention techniques to foster spiritual development in adolescents.

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Biography

Dr. Azzah Husain is Professor of Psychology at the University of Malaya, Kuala Lumpur. She has published 25 books and 175 research and 40 critical essays and has 4 children. These publications cover various fields of Psychology. Current research interests include Counseling Psychology, Islamic Psychology, and spiritual Psychology.

Presentation Description

The Qur'an is considered the blueprint for the social and spiritual life of Muslims. The spiritual values such as Charity, Contentment, Dignity, Forbearance, Fortitude, Justice, Humility, Kindness, Loving, Modesty, Peace, Piety, and Reliance on God, Repentance, Righteousness, Sacredness, Sincerity, Steadfastness, Trusting, Truthfulness, Unity and Wisdom will be discussed in my presentation. I believe that these values are important for spiritual development of individuals.

Bio-data

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